SEPTEMBER, 1892.

VOL. XLVI.

NO. 9.

The American Missionary

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Rev. K.M. Olcan
620 13th St

NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,
Bible House, Ninth St. and Fourth Ave., New York.

Price, 50 Cents a Year, in advance.

Entered at the Post Office at New York, N. Y., as second-class matter.

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THE

AMERICAN MISSIONARY.

VOL. XLVI. SEPTEMBER, 1892. No. 9.

American Missionary Association.

The next Annual Meeting of the American Missionary Association will be held in Hartford, Conn., October 25th to 27th, 1892. (See fourth page of cover.) Rev. A. H. Bradford, D.D., of Montclair, N. J., will preach the sermon.

This is the last month of our fiscal year. We urge our friends to give us such support this month as will enable the Association to close up the year's work free from debt.

It gives us great pleasure to announce that our Field Superintendent, Rev. W. E. C. Wright, has been appointed District Secretary of the Middle Western District, with headquarters at Cleveland, Ohio. His thorough acquaintance with the work of the Association throughout its entire field will be of great advantage to the churches. He will bring into this new service qualifications which have contributed to his uniform success as pastor, educator and superintendent. The Association is receiving warm congratulations from representative men throughout the district upon Secretary Wright's appointment.

"THE CONGREGATIONALIST" ON INCONSIDERATE GIVING.

We quote the following editorial utterance from *The Congregationalist* of August 18th.

Representatives of needy colleges, West and South, are with us even in August, and for most of them, self-denying, constant and with as worthy an object as any that appeals to Christian benevolence, we have always a hearty welcome. But givers ought to discriminate. Self-sacrifice is not always wisdom. When the president and friends of a college have spent years of toil in getting it started, they are not cheered by finding that other self-sacrificing toilers are trying to plant another institution within fifty or

a hundred miles to draw away a part of its meager constituency, and that the same persons who have given to build up the first are now, by giving to the second, helping to pull the first one down. We think we have reasons for saying this at this time, and for counseling givers to make sure that they do not, by inconsiderate generosity, defeat their own aims.

True and timely. Inquiries are now coming to us concerning certain appeals for aid in starting "colleges" in the South. Pastors report that they are mystified as to whether these enterprises are endorsed by the American Missionary Association, and whether collections for these enterprises are desired by the Association. In reply we have to say that we have no connection with the starting of any college at this time in our mountain work or elsewhere. When the Association assumes a particular work or endorses it, it is after thorough and deliberate examination of its merits and by vote of the Executive Committee. If solicitors are commissioned in behalf of such an enterprise, they are furnished with credentials. We engage to reply promptly to all inquiries, but we cannot hold ourselves responsible for those unadvised and independent enterprises which in our judgment involve a waste of money. As Mr. Capen, in one of his excellent papers, has said, "Too much of the Lord's money is being wasted by being given for various enterprises of doubtful permanent value. There is much of this scattering work done by well-meaning people that comes to very little. No one contends that all our giving should be through organized boards, thus preventing all personal gifts. But the best work, the work that lasts, is done through the servants of the churches who make their reports yearly to them, and who always act in that responsibility."

NEWS FROM ALASKA.

Our readers will remember that while Mr. Thornton was in the States last winter, Mr. Lopp remained at Cape Prince of Wales, Alaska, the only white man there. This letter of Dr. Jackson is the first report we have had of Mr. Lopp since last fall.

U. S. BEAR, AT SEA,
NEARING ST. MICHAEL, June 18, 1892.

REV. M. E. STRIEBY, D.D.:

Dear Brother:—As there will be an opportunity of sending mail from St. Michael, I thought you would be glad to hear that Mr. Lopp was alive and well. After being in the ice for a week, Captain Healy forced his way through and reached Cape Prince of Wales at 1:30 o'clock on the morning of June 16th, the first ship of the season. The solid ice extended four miles between us and the shore, and between the fields of floating ice, through which we had been forcing our way, the sea was filled with mush ice, and the surface covered with a thin scale of fresh-forming ice. At 1:30 A.M. the sun was just rising over the mountain back of the village. Hair Way Rock and the Little Diomede Island loomed up boldly and clear-cut against the sky and across great fields of jagged ice. The captain blew his whistle, but

failing to arouse Mr. Lopp from his slumbers he turned back to ram his way out of the ice. Two loads of natives out walrus hunting were picked up, and from them we learned that Mr. Lopp was well.

Next week we expect to return to Port Clarence and meet the steamer Newport, with Mr. Thornton and the other missionaries. At St. Michael I hope to meet a number of the Tukon Valley missionaries, come down for their summer's mail and supplies. Some of them will be from two thousand miles inland. These annual meetings of Christians of different names but the same Saviour make a very bright spot in their lives. A few days of social and Christian fellowship, and then with sublime and heroic courage another year in the wilderness, alone among the heathen, and with the privations and discomforts of an arctic region The world lauds and admires Arctic explorers, who, with every appliance that science, ingenuity and lavish expenditure of money can provide to make them comfortable, spend one or two seasons in Arctic regions, but very little is heard of the men, and women, too, who, with scanty appliances for making themselves comfortable, spend twenty-five or thirty years, and even their lives, in these same regions, that the dark, desolate homes of the natives may receive the light of the gospel.

It takes from $25,000 to $50,000 to fit out an Arctic expedition for two years—to do what? Perhaps get a few miles further north than any one else. But the church hesitates if asked to provide $10,000 for an Arctic mission. If there are heroes—and I believe there are—in the Church of God, they are among these same missionaries in Arctic regions.

Yours truly, SHELDON JACKSON.

AN ENCOURAGING UTTERANCE.

At the recent meeting of the Southern Educational Association in Atlanta, Judge A. A. Gunby, of Louisiana, discussed the Problem of Negro Education. With great force he urged upon his fellow citizens both the wisdom and duty of doing much more for the education of the negroes. Some extracts from his remarkable address will give an impression of its scope and vigor.

"We cannot disguise from ourselves the fact that there is a tendency on the part of many to regard the money spent on negro education as wasted, or as a robbery of the white children. Consequently an increasing number of people are disposed to advocate the withdrawal of support from negro schools except to the extent of the taxes paid by the negroes, which would virtually abolish those schools.

"It is my duty to speak plain. Love of the South is the lamp by which my feet are guided. I am totally opposed to the South's abridging its aid to negro education. In my judgment an abridgment would be detrimental,

and in the long run perhaps fatal to her material and moral interests. I believe that the South should educate the negro at the public expense, because it makes of him a more useful and valuable citizen. No one can deny that education makes the negroes, as it does the whites, more peaceable and orderly, and thereby decreases the criminal expenses of the State.

"I utterly repudiate and deny that a reduction of the percentage of illiteracy among the negroes increases the percentage of crime. This is not true in any land under the sun.

"Education pays. The ignorance of the blacks makes both them and their employers the worst of slaves, whose lictors are monopolies and trusts.

"What shall deliver us from the body of this death? I know not, unless it be education—virtuous, patriotic, thorough, universal education.

"There are other material and utilitarian reasons why the South should continue to educate the negroes; but there are higher and more potent considerations that enforce the same postulate. One of these considerations is that it would be unjust to the negroes to deprive them of an opportunity to gain an education as long as it is in our power to give them such an opportunity. No state or nation can afford to do an act of passive or positive injustice.

"We can raise ourselves by raising others. Man's highest good is the service of man. This is the lesson of all civilization. It is the song of the ages. It is the psalm of humanity.

"I have been asked to speak of the limitations that should be fixed to negro education. I think the only limitations should be his capacity and desire. I know it is said that there is a limit to the negroes' capacity to acquire learning, and that secondary education is thrown away on him. These are weak speculations. . . . What the negroes may attain under the highly favoring conditions of surrounding white intelligence, to what extent and at what rate of speed their mental faculties may develop, must be all conjectured. A safe rule is to give them all they will take and improve.

"Stonewall Jackson was the beau chevalier of the South. We are apt to think of him mounted on a steaming charger with drawn sword dashing on the enemy in all the glory of war. Yet Jackson taught a negro Sunday-school at Lexington, and I do not think a grander picture of him could be drawn than one which represents him standing with open book before his little school of pickaninnies.

"It is not my purpose, nor my province, to solve the race problem in all its momentous aspects. Whatever the effect of education on the negroes, we cannot afford to withhold from them the opportunity to attain their full mental and moral stature. Whatever be the imperfections and the incapacity of the negroes, we dare not be base in our treatment of them. 'It is excellent to have a giant's strength, but it is tyrannous to use it like a giant.'

"Heroic South! Home of my forefathers! Home of my kindred! Hope of my children, the temple and treasury of my heart! March on in a path-

way of honor, duty and truth! Keep thy escutcheon bright as the shield of Launcelot. Teach the world lessons of self-sacrifice, magnaminity and humanity, and show to the ages how sublime and beautiful the character and lives of men and women can be made."

There are other passages in the address which show much misunderstanding of the North. There is some most unjust implied criticism of the work of northern teachers. There is an insistence on educating the negroes to a sense of inferiority, and teaching them the southern view of the war. But in reading we pass lightly over all these things, and rejoice in the clear thought and bold phrases of such passages as we have quoted. There have been many signs in the South recently of reaction against the education of the negroes. We welcome this address as indicating a vigorous counter-reaction among the progressive men who alone can make a "New South." It increases our hope of the speedy coming of a better day for the South and for the whole nation. The schools of the American Missionary Association in the South are working for "virtuous, patriotic, thorough, universal education." We desire such men as Judge Gunby to become intimately acquainted with our schools, that he may understand what powerful allies they are for the end he seeks.

A VETERAN'S FAREWELL.

The last number of the *Helping Hand*, Rev. Stanley E. Lathrop, our general missionary in Texas, devotes largely to a valedictory article, signalizing his retirement from the service of the American Missionary Association. Superintendent Lathrop leaves the work on account of the educational needs of his family, and carries with him the warm esteem of his fellow-workers, both in the field and in the office. We quote the following paragraphs from his admirable article:

"It is with feelings akin to sadness that we retire from the work of the American Missionary Association. We have been intensely interested in this work, and have thrown our whole heart and soul into it. For fourteen years we have worked hard to build it up. It has been our good fortune to see more of its practical operations than almost any other worker, excepting field superintendents and general secretaries of the Association. Few men under fifty years old have had the opportunity to see as much of the South as we have since 1878. We can 'testify that we have seen and heard' of the great and beneficent work of this Society among poor and needy peoples. This work will always be dear to our hearts, even when we are far away from the Sunny South. One of the great privileges of a missionary worker in such service is that of forming enduring friendships among the choicest souls of earth. Among the missionary teachers and preachers of this work are many of the noblest men and women on God's green earth—people who are consecrated, pure, unselfish, earnest, of the highest and loftiest aims of life, Christlike, gentle and true. Scores of these devoted workers will always be

cherished by us among the choicest friends we have—people who cheerfully endure scorn, persecution, ostracism, trials and obstacles innumerable, for the sake of doing good 'unto men of low estate,' some of whom have actually worn out their lives and 'offered themselves a living sacrifice.' Bright will be the crown of eternal life to such, joyous the welcome of angels, ineffably sweet the smile of Him who will say, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' 'Enter thou into the joy of thy Lord.' These workers need greatly the prayers and sympathies and support of all who love God and humanity.

"Our correspondence and personal intercourse with the secretaries and other general officers of the Association has always been of the most pleasant character, and we part from them with the most fraternal and friendly feelings. Sometimes missionary workers are inclined to complain because the secretaries or executive committee do not grant as large an appropriation for needed building or repairs or salaries as they desire; this is always the case in every missionary society. But when from observation and travel one learns the vastness of the field, and the hundreds of schools and churches constantly calling for 'more,' one begins to understand that his own field is by no means the only one, and that there must always be some disappointments because of the limited income. It is astonishing how well things have been managed on the whole, especially when we remember that the whole vast work is supported with little income or revenue, except the voluntary offerings of benevolent individuals, churches and Sunday-schools. It is a most perplexing thing to decide which church or school is most needy, and most imperatively demands the desired improvements. Personally, we have found the secretaries and other officers very kind, obliging and wise in their management, and we hereby express to them and to the great work they are doing our heartiest 'Godspeed!' Brethren and friends of the churches, let not this Godgiven work fail or falter for lack of means which you ought to give!

"Many enduring friendships also we have formed among the people for whom we have labored. Hundreds of native preachers, teachers, students and toilers, full of earnestness and a desire to rise, conscious of the fetters of ignorance which they are bravely striving to break off from themselves and their people—saintly mothers in Israel whose faces shine with heavenly light—ambitious, diligent boys and girls struggling to get an education in our schools—the poor and sick and afflicted and tempted souls whom we have tried to aid and comfort with the blessed gospel and ministrations to their daily wants—earnest young teachers making the dark places light with the Christian education they gave in poor, rickety, log school-houses destitute of comforts and conveniences—faithful young preachers fearlessly striving against superstition, intemperance and strong opposition—what a host of well-remembered faces come up before us as we write! May God keep and bless them all in his own loving care."

THE SOUTH.

THE THEOLOGICAL DEPARTMENT OF HOWARD UNIVERSITY, WASHINGTON, D.C.

BY PROF. J. L. EWELL, DEAN OF DEPARTMENT.

The rest of the University receives aid from the Government, but the theological department is supported by the American Missionary Association, although it is indirectly greatly helped by its connection with the University and particularly by the unfailing watchfulness of President Rankin for its interests.

The enrollment in the department for the past year has been forty-three against thirty-six in the previous year. Our facilities have been increased. We have now two professors that give their whole time to the work instead of one as heretofore. The new professor, Rev. Isaac Clark, of Northampton, brings to his new position that sound theology, clear thought, and sincere piety that we should expect from Jonathan Edwards' town. We have also received the very valuable library of Rev. Dr. Geo. B. Cheever, through the generosity of his heirs. A missionary society has been formed and has entered upon its work with enthusiasm, and special courses of lectures have been given by Rev. Dr. Hamlin, President Harrison's pastor, and others.

Our students represent many denominations. The graduating class, for example, had seven Baptists, two Methodists, and one Congregationalist. The attendance of so many of denominations other than our own brings with it a large pecuniary problem, for their denominational boards will not aid those who do not go to their own seminaries, but it is a kind and significant Providence that brings together in the susceptible formative period of their student life those of different branches of the Christian church. Denominational affiliations are rarely changed, but a broad Christian liberality and sense of brotherhood are greatly fostered. Our students come from a wide geographic range. While most are from the Southern States, an increasing number come from the West Indies, and far-away Japan has a representative. They are of three races, African, Japanese and Anglo-Saxon, but the African greatly preponderates.

Most of them resemble Peter in one respect certainly, for they can say with little qualification, "Silver and gold have I none." They live plainly —I doubt if a single one of their rooms has a carpet—and eagerly help themselves by work. Service in mission churches, carpentry, lighting street lamps, and barbering are some of their employments, but the unchristian proscription of their race limits them very largely to the work of the waiter. "To wait" acquires a new meaning in their speech.

We are delighted to eke out the scanty education of any who are manifestly called to be successors to the "unlearned and ignorant" apostles, but

as far as seems wise we foster the higher education. Of those enrolled this year, fourteen took Greek and four Hebrew. With the advance of the race, the need of well-educated preachers grows more and more urgent. I have taught in the "white" academy and college, and all things considered, I see no inferiority in the capacity of the African to receive a liberal education.

I am glad to hear a hearty testimony to the good character of our students, their uprightness, industry, self-denial, and enthusiasm. The unchristian discrimination against their race awakens their keen sense of wrong, but does not provoke them to resentment. Their forgiveness under injustice is wonderfully Christlike. They show the missionary spirit in large and growing measure. Some are eager to carry back the gospel light into the ignorant and superstitious and immoral back-woods whence a kind Providence brought them. Others are looking with longing and prayerful eye to get darker Africa as a field of labor.

Our nineteenth anniversary took place May 27th in the Church of the Covenant—President Harrison's church. The noble and beloved Gen. Howard, one of the founders of our University, Dr. Power, President Garfield's pastor, and Dr. Park, of Gloversville, took part in the exercises. The new dean set forth the aims of the department in an inaugural address, and five of the graduating class spoke. Some of our friends of the Home Missionary Convention stopped over to our anniversary, and there were many expressions of pleasure in the addresses of the graduates and all the exercises.

Please pray for us who teach. Teachers of preachers need a double portion of the Spirit. Pray for our students. Endow a chair for us. Aid a student. Five dollars will do great good; seventy-five is as much as almost any receive. Will not you, my dear reader, or your church or Sunday-school, lend us a hand for Jesus' sake? It seems to me a special privilege to do anything for a race that has known so much of the "reproach of Christ," and all such service is, I think, specially sure of "the recompense of the reward."

AVERY INSTITUTE, CHARLESTON, S. C.

A fitting beginning for the closing week of the school year, was the annual sermon delivered by Rev. Mr. Brackett. His able discourse, founded on the parable of the talents, was well received by the graduating class and their numerous friends.

Promotions Monday morning, and the prize speaking contest Monday night, gave teachers enough to do, and the public, judging by the large number present in spite of inclement weather, enough to enjoy. As the speakers selected are usually possessed of dramatic power, and are well trained, the prize speaking contest never fails to interest the patrons of the Institute.

Tuesday, sub-normal day, was ushered in by more rain, but nothing could

dampen the spirits of the children, who were eager to show their friends some of the things they had learned, and the songs, recitations, drill and pantomime earned them the applause which was freely bestowed. At night, Rev. Dr. Sherrill, of Atlanta, delivered an entertaining and instructive lecture to the normal classes. His topic was "Usefulness," and was beautifully illustrated by the palms, one of which family gives the name Palmetto State to South Carolina.

Wednesday morning dawns bright and clear. It is commencement day—the greatest day of all the year to the twelve who are this day to bid farewell to "Avery." The crowds which begin at an early hour to throng through our doors, and to fill all available space, attest the interest which the occasion excites. Looking over the sea of faces, we recognize many of the alumni of Avery Institute, who have come from various fields of labor; among them the physician, dentist, ministers of the gospel, teachers, mechanics and housewives, who call this Alma Mater. We also see the parents of the pupils, some enlightened and refined, others aged, poor and ignorant, but who have striven to give their children the advantages they themselves could not enjoy.

Promptly at four o'clock the orchestra played a march, and the normal department, followed by the graduating class, entered the hall. The latter, after marching under an arch inscribed with their motto, "Not finished, but begun," took seats on the platform. Space will not permit me to describe the very interesting exercises in full. They spoke eloquently of the industry and capability of pupils, and of the ability, energy and taste of Principal Holmes and his assistants in the normal department. The salutatorian of the class, a young lady who is even now actively engaged in church and charitable work, and from whom much is expected in the future, welcomed the friends and read an excellent essay on "Graduation Day." The work of Daniel Hand was the subject of one oration, and "Prohibition" of another. Allow me to quote the following from the essay of the valedictorian. Speaking of the American Missionary Association, she says: "Its work for us throughout this Southland can never be fully measured, nor too highly prized. We cannot honor it too much, we cannot be too deeply thankful for its far-reaching and wisely ordered beneficence. May richest blessings ever rest upon it and all those who support it."

One feature of the occasion was the gift, by the class of '92, of a handsome silk United States flag to the school. After the presentation speech by a member of the class, the well-known war song, "Down with the Traitor and up with the Stars," was sung. Prof. M. A. Holmes, in his eloquent speech of acceptance, when speaking of the reverence with which many of the war veterans regard their battle flags, said: "They see in these torn and faded colors the cost of a nation's life, the price of a nation's honor, the sure guarantee of equal rights and human brotherhood, and the triumphant token of that blessed day of freedom, when through all our land from sea to sea, from

lake to gulf, this flag no longer shadows a bondsman, or protects a task-master." These words from the lips of a soldier, called forth storms of applause from a delighted audience. After the class song, written by one of their number, awarding of diplomas, and the reading of an original poem by Rev. George C. Rowe, Pastor of the Congregational Church here, the exercises were closed by a benediction by Rev. Dr. Sherrill.

Thus ended a year's work, and teachers and pupils enter upon their vacation, while the class of '92 go forth in the strength of young manhood and womanhood to begin their life's work.

WHAT ONE MISSIONARY CHURCH IS TRYING TO DO.

BY ITS PASTOR.

New Decatur is one of the new towns of north Alabama. It lies by the side of Decatur, and the two are but one town with two names. It is hoped that our next state Legislature will consolidate them, and make the town one in name and government as it is in fact. The population, according to the census of 1890, is between six and seven thousand, a large part being from the North. It is in the midst of a wide region of vast undeveloped resources, of which it is the natural center and distributing point. Its situation insures its being a city of increasing importance.

This certainty of future growth in a fast developing region gives a special importance to the People's Congregational Church of New Decatur. Most of the prominent Congregational churches in the South have been organized in old cities, and have had to make their way against strong currents. This church was organized with the town, and is taking a leading part in its moral and spiritual upbuilding, having already put a recognized stamp upon it. As the city grows, it will grow with the prestige of being one of its original institutions.

Believing that Christ intends his gospel to save society as well as the individual soul, it seeks to influence the whole community for good, including the business, social and intellectual life! The center of all its activities is the prayer-meeting. "My house shall be called the house of prayer," it seeks to make the keynote of all that it does. In connection with the prayer-meeting, reports are made from its various departments of work, committees meet, plans are formulated and prayed over, and the whole work is unified and energized. Its pastor tries to make his sermons feed the fire which burns on the prayer-meeting hearth, and regards his pulpit work a failure when it does not increase prayer-meeting warmth. The attempt is now making to bring the family and closet devotions in close accord with the prayer-meeting, and thus to give the whole devotional life of the church a oneness which shall be a power in all departments of its work.

Beginning with the foundation of the town, it has a peculiar opportunity to study and influence the social conditions of a growing city, and its delib-

erate policy is to forestall the usual kind of city missionary work by preventing the formation of those social and spiritual conditions which call for it. Its plant contemplates many agencies not yet in use, but which will be put in operation with the growth of the needs of the place and the ability of the church to supply them.

At present it has the prayer-meeting, two Sunday preaching services, Sunday-school, Christian Endeavor Societies, senior and junior, Ladies' Aid Society, monthly church paper and the People's Institute. Its monthly paper, called *The Invitation*, is a mere leaflet, but it has proved of great help to the work of the church, and without it some things now done would be failures. The People's Institute was organized last March, and is already a decided success. It is an attempt to stimulate the intellectual life of the young town, and to meet, in a measure, its demands. It sustains classes in several departments of study, having nine instructors who either give their services in whole or in part, or are paid by the fees of the students. Night classes in the common branches and in technical training are eagerly taken advantage of by the young men who work in the shops, and who are thus led to spend their evenings in a useful way instead of in places where harm might come to them. It is intended that the rooms of the Institute, which are rented, shall be used for lectures, chaste entertainments, literary societies, and as a place of healthful resort. We are longing for a greatly needed library, and for many things which we have not. We look forward to the time when we shall have a building adequate to all these needs (without renting), and furnished for aggressive Christian work for the whole community.

The question may arise in some minds whether this is not a somewhat extensive work for a missionary church to undertake. Our answer is: 1st. We are as yet receiving no more aid than we would if we were seeking to be "carried to the skies on flowery beds of ease." 2d. Even if we should receive more aid and be given all needed facilities we believe the outlay would be justified on missionary grounds. Our Congregational missionary work in the South is a most comprehensive one. It seeks not only to lift needy peoples out of ignorance, superstition, and a false Christianity, but to make way for the recognition of Christian manhood and womanhood in whatever garb these may be found. That church has from the beginning been connected with the regular Congregational organizations. It was organized by a council in which there was no recognition of caste ideas or practices. It has preached to it the gospel of human brotherhood. It is a prophecy of the New South, and is a part of the forces which are making for the fulfilment of the prophecy. 3d. We are doing a work which in the North would cost several times as much to establish and make effective. Our people sacrifice to sustain it, as few people sacrifice for their churches. 4th. A few years of help to do such aggressive work will place us beyond the need of outside help. We are pushing toward self-support with self-respecting eagerness,

but we dare not cripple the work of Christ by failing to take help until we can do the work without it.

Standing almost alone in an extensive region surrounded by many prejudices, which we are gradually overcoming, we are seeking truly to represent a vigorous Congregational Christianity, and to bear an intelligent part in solving our great Southern problem. We plead for sympathy, which shall go out in earnest prayers for us, and in help such as shall encourage us to continue our work until this shall be a strong, aggressive church, whose power for good shall be felt throughout north Alabama and beyond.

A TRIP TO HARLAN COUNTY, KY.

REV. L. E. TUPPER.

We left the train at Rose Hill, Va., and after taking breakfast at the hospitable home of the owner of much of that portion of the valley, we started over the mountains. There is only a bridle path from Rose Hill, the road being from Pennington's Gap, Va., but we went that way in order to visit a part of the county in which my companion, an agent of the Kentucky Lumber Company, is interested.

I thought I had already seen mountain roads at their worst, but this was beyond any former experience. We had crossed the mountain by eleven o'clock and came to the Martin's Fork lumber camp, where we found about a dozen men engaged in getting the logs out of the mountains and into the river. This work was formerly done by the workmen of the company, but it is now let to an energetic young man who has left his farm in Powell's Valley to engage in lumbering. His wife has charge of the domestic arrangements of the camp, and cares for the men in a way that makes them envied by the other workmen who are not so fortunate in their boarding place. There are five children at the camp, and the parents made arrangements for sending one little girl to Williamsburg when school opens in September. There are no school privileges there, and the surroundings are discouraging indeed to the few who think of better things. The most of the people seem perfectly contented, however, and do not care to join with the people of Powell's Valley in making a road over the mountain. When they must go out with a team they follow the valley about twenty miles either to Roast, Ky., or Pennington Gap. We met five brothers at the camp, strong, resolute looking men, who have been raised in this narrow valley, not one of whom can read or write, though they are accumulating some property. Another brother, a fairly rich man, was killed a few years ago by some of the outlaws of the Howard faction in the Howard-Turner feud.

After a good dinner, something worth going miles for here, we started over Big Black Mountain. I thought the Cumberland Mountain steep, but I would have said this was impassable were it not for the hoof-prints in the path and the remembrance of the saying of a United States cavalryman who had seen service among the Rocky Mountains, that a horse can go anywhere a

man can, if the latter does not use his hand. After a hard climb, we rode along the ridge for about a mile, with here and there a glance down into some clearing and upon the little cabins among the cornfields, dismounting finally for a scramble down the mountain over a series of rough stairs made by the outcropping strata. Here for the first time I found the natural obstinacy of the mule an advantage as I leaned against the bridle rein in my descent. I also found, however, that even a mule's obstinacy cannot always be depended on.

At the foot of the mountain we struck Catern's Creek, which we followed about eight miles. We rode along the valley, first on one side of the stream and then on the other, by tiny log cabins hardly higher than the surrounding corn, and afterwards by quite comfortable looking houses, and in sight of good wheat-fields. Twice we passed little log mills with one set of mill stones, that made me think of the mill in one of Craddock's stories. We stopped under a great ledge to drink at a spring that poured into a little basin hollowed out beneath. Here George Turner was shot as he was drinking, by Wilts Howard, who had followed him on a horse forcibly borrowed from the pastor of the Presbyterian Church at the Court House. Turner had just strength enough to crawl behind a rock and fire once at Howard before he died. He was dead when those who had heard the firing came to the place. About three miles below we crossed the creek at Geagher's ford, where James T. Middleton was shot from an ambush on the hill above. He was prosecuting some men for acts of lawlessness, and he was shot to get him out of the way. Two of those who shot him are now in the penitentiary, one for twenty years, and one for life; one is still awaiting trial and one has escaped.

Just at the town we crossed Clover Fork, and passed the house of the father of the Turner boys who were parties to the feud. Although this is not more than two hundred yards from the Court House, a Mr. Bailey was shot here one morning, and one of the boys wounded, by a volley of Winchester balls poured into the house as the inmates were coming out. We put up at a low rambling hotel where we were very comfortably situated, and where we met the pastor located here and other citizens of the place. After our long ride, the supper of fried chicken, corn bread, hot biscuit, coffee and buttermilk was eaten with a relish.

The next morning we started up Clover Fork through about the best farming land I have seen in the mountains. The valley is only about three hundred yards wide, and the mountains rise up on each side so nearly perpendicular that the sides cannot be cultivated, but the soil yields fine corn, wheat and grass. The road for the greater part of the way follows the river and the banks are arched over with rhododendron bushes of great size, and by trees hung with wild grape vines. It is along this road that Mr. Warner passed when he went through this country, previous to writing his "South and West" articles now collected in the volume bearing that title. Among

other things of much interest, he mentions the rhododendrons which he was fortunate enough to see in full bloom. It is now long past the usual time of flowering, but we caught occasional glimpses of the daintily roseate blossoms in the cool, damp recesses of the rocks. The mountains tower above the road sometimes in threatening cliffs, but more often covered with dense forests of oak and chestnut and poplar. The ridge of Big Black Mountain is 2,200 feet above the stream.

The lumber interests are manifest in the logs scattered along the river and at the openings in the mountains, where small creeks come down, and the former shallows in the river are cut off with brush downs, so the logs will be confined to the main channel and float more readily when the "rise" comes. Eight miles above the town we come to the mouth of Yocum's Creek, where we make inquiries of two girls just unhitching their horses from the ploughs in a large cornfield, for the missionary sent here this summer by the American Missionary Association. He is visiting his brother, a Williamsburg Academy student, who has been sent to teach the free school about five miles above. We go home with the girls to dinner, and are welcomed by the mother who tells us to "light" and hitch our horses in the shade. After dinner and a little talk about schools with the men gathered at the corner store, we leave an appointment for Saturday afternoon and return to town. On the way back we particularly notice, because the children are going home, the little log school-houses, mostly without glass in the window openings, the little ones carrying their "blue backed spellers" in their hands. The State has appointed more modern text-books for the free schools, but the people cling to their own school-book of the past with its pictures and "moral tales" of the bad boy in the apple tree, the unfaithful friend, old dog Tray, and the vain milk-maid.

At night we meet the people in the bare little church, and are glad to see many who rise on the invitation and make their profession of faith in Christ. They listen attentively, though the small boys go out and come in at will. The next day we visit around the town in the interests of the Academy, and find a number who are anxious to avail themselves of its privileges. Again we hold a meeting and preach to an attentive audience. The next day we return to Yocum's Creek, and go to the store and find some of the men and some of the women of the vicinity assembled to talk about the proposed A. M. A. school and church. A subscription list has already been circulated, and something over five hundred dollars subscribed, and we have a small appropriation with which to build, but from what we have already seen and what we learn now, we find that neither subscriptions nor appropriations are adequate.

Within half a mile of the mouth of the creek there are two school districts with over eighty pupils in each district, and a mile and a half away there is another with over ninety pupils. The school commissioner is anxious to set off these districts in one centering here, and to contract with us for the teach-

ing of the school. Within five miles of the proposed site of the school-house there are over five hundred children of school age. A house capable of holding at least three hundred pupils is necessary, and we quickly draw plans and make estimates. My companion, who has been the prime mover in all this work, tells the people they must furnish all the material, lumber, ironware, paint, etc., for the school-house and teachers' home, and land sufficient for school grounds. At the slightest calculation this will take a thousand dollars. Our missionary, Mr. Higginbotham, introduces me and I explain the interest of the A. M. A., and the manner and conditions of its work. Brother Selton follows, speaking of the need of schools and churches, and of the results of the work of the Association in Williamsburg, citing as an example our missionary, a bright, consecrated, Oberlin theological student, and his brother, still a student at the academy, and now winning golden opinions as a teacher in the district above. He urges the people to take advantage of the present opportunity, and offers to stand responsible for my promises on behalf of the A. M. A. A committee is appointed to canvass for subscriptions, and the people are asked to co-operate with them. Finally, that we may begin work at once, we ask for six men to guarantee the raising of the necessary amount on the part of the people. Two good men come forward and call out one by one their neighbors and friends, until six strong, substantial men stand in our midst and say, "We will guarantee that the necessary amount shall be raised." We pledge ourselves as far as we are able to do so, and a little further, and make arrangements with a mill owner to deliver the bill of lumher on the ground and take the subscriptions, mostly in logs, for pay. After selecting the site, two acres of beautiful bottom land, near a cool spring, and taking a bond for the same, we say good-bye and set out on our return, feeling that a great work has been begun, and the first steps taken towards the redemption of Harlan County from ignorance and sin.

The joy of the people is pathetic to witness. They have for a long time been sick of the misrule and riot of former days, but have not known how to go to work to remedy their condition. They are able to do for themselves to a greater or less extent, but have not moved on account of their ignorance as to what to do. The same thing extends to their domestic life. Men who are worth several thousand dollars, and have good farms and money in bank, live in a rude, rough way, because they do not know any other way. One such man says, "God knows we need all the help we can get." Work here will be true missionary work in every way. Many of the men we have met are homicides. One honest, kindly looking young man tells how his father was shot and his own hired man killed in his door-yard, before he took a Winchester and joined in hunting down the outlaws. A comfortable looking cabin is pointed out to me where my friend says a man lives who killed one of the outlaws. The latter had killed his father, and was then under bonds for trial. A colored man was approached by the outlaw with an offer of a hundred dollars if he would kill the son or give information as

to where the latter slept. The negro gave the son warning, when he procured a pistol and shot the outlaw on sight. He was promptly cleared by the jury and is one of the most respected of the citizens of the county.

The next day, Sunday, we stayed in town and visited the Y. P. S. C. E., and gave its members counsel and encouragement. A meeting was held at night, after which we had the encouragement of one young man, the editor of the local paper, coming to our room for prayer and counsel.

The next day we started back over the mountain, and found on reaching Powell's Valley again, that the remnant of the band of Harlan County's outlaws had broken into a Virginia jail and liberated some prisoners and now were engaged in robbery, two men having been stopped on the road and relieved of their valuables within a week. A number of rough looking strangers were loitering around, and it was intimated that this might be a train robbery, but we were spared this experience and reached home in safety to write this long letter as an appeal for more help for Harlan and its 7,000 people.

AN OPEN LETTER FROM A MOUNTAIN SCHOOL.

As the mail carrier hands me the following letter, a varied train of emotions is aroused. Thoughts of the dormitories, full to overflowing, some with three or four occupants, and of the store bills already threatening to overrun the appropriation, pass through my mind as I give my attention to this new appeal to sympathy. It reads :

Sloans vally, Pulasky Co. Ky.

Mr.——i Sete my Self to let you no that i Want to Come to School there if i Can Git a place threre when ever the nexte Session Commences whitch i under Stande this Goes out June 10th an donte Begane no more till September the 9 i donte ame to come till then i hafte to git me Some money to do me While I am a going to School there so do all you Can far me far i am not Able to Worke to make A liven a few days harde labor lays me up sick that is the Resen that i Wante to git learning Anuf to theach School far my living far i om Not able to Worke Half my time an if you wante my Recumendations i Will git it up an Sende it to you in the nexte letter i sende i Wrote a Carde to you a Bout 3 Weeks ago an ante got no ans yet i Backed it to Williamsburg Academy Ky. So Write to me as sune as you git this an let me no What you Can do far me so I Will no What to depende on

yourse trueley

Do you wonder as you peruse these lines that the missionary is constantly appealing to Christian benevolence? Do you wonder that his heart aches as he is obliged to refuse the much desired aid?

In response to this appeal, which is one among many, I could only reply

that I would do the best I could to furnish work, and received an answer even more beseeching than the first appeal. Must we turn a deaf ear to such appeals? The applicants are willing to work but have not the money. The work is needed about the premises, but that will not pay the bills. It could be turned into cash if we had a larger industrial plant, but with our limited facilities we can hardly work to any financial advantage. We can only help the most needy and promising who come to us. We cannot make teachers and preachers of all we are privileged to help, but we do send out those who do good faithful work. If we would make spiritual and intellectual development keep pace with development of temporal things and the evils attendant upon it, we must send out efficient workers in increasing numbers.

NEGRO SERVICES.

MISS M. WINIFRED BRYANT.

One of the most novel and interesting experiences which can come to new recruits in the American Missionary Association army of the Southland, is witnessing the regular religious services of the negro.

These services begin with singing, which consists entirely of sonorous, nasal sounds. If by chance a semi-modern tune is chosen, it is distorted almost beyond recognition. In many of the churches the old jubilee songs are still employed.

The New Year's Eve Watch Meeting is one of great importance and attended by great excitement. In one of these, as the hands of the clock approached the hour of twelve, the pastor informed his people that they were "about to cross the equinoctial line."

I attended one Methodist Love Feast. The flock was told to lay aside all enmity and break bread with all. It was announced that thirty minutes would be given up to this. The bread and water were passed, each person taking a generous piece of the former. The whole company then crowded up toward the front, and it was a sight never to be forgotten, as they passed in and out, from one to another, exchanging bits of bread, and accompanying the exchange by a hearty hand-shake. They moved with a sort of rhythmic motion, waving to and fro as they chanted these words, repeated again and again:

"I wish that heaven were mine.
And I want that heaven to be mine."
"Lord, I wish that heaven were mine."
"Save me, Lord, save me."
"When I come to die I want to be ready,
When I come to die, walking in Jerusalem just like John."

After the breaking of bread came the testimonies. Two or three were on the floor at once trying to make themselves heard. This was rather deafening,

as each one seemed to be trying to raise his voice above the others. Several of the brothers and sisters became very happy, a fact which was made evident by frequent piercing screams and painful contortions of the body. Several passed up and down the aisles shaking hands with everyone. The story is told of one white-haired sister who did this regularly, and always seemed beside herself in a transport of joy. It was noticed, however, that in her wildest moments she never failed to utterly ignore a sister with whom she was at enmity.

It is noticeable that the pastors of the flocks, though ignorant enough, scarcely ever lose control of themselves, but simply urge the people on to all excesses of emotion. To an observer, they wear a quiet smile of pride in their power over the simple folk.

It is sad, though amusing, to hear the way in which these ignorant pastors distort the Bible. One of them, when talking to a Sunday-school, turned over the leaves of his Bible at random, and his eye chanced to fall upon Isaiah xxv: 7—"And he will destroy in this mountain the face of the covering cast over all the people." He forthwith proceeded to talk of the evils of the caste system, and declared that the Lord here plainly said that the "kiverin caste" should be destroyed. The white man should suffer for the oppressions heaped upon the black man. "This is the most sinfulest country in the world. This is an aristarchal country," said he.

O, the urgent need of an educated ministry that shall give these people some intelligent idea of what true Christianity is.

LIGHT IN A DARK CORNER.

"This certainly is a peculiar people!" is the exclamation forced from the lips of everyone who has known the people in the vicinity of the Grove School, five miles east of McIntosh, a station on the S. F. and W. R. R., thirty one miles below Savannah. Causes have been at work to make them peculiar. With the exception of the teachers, there is not a white person within a radius of five miles, and the whites within a radius of ten miles can be nearly counted on as many fingers. This settlement, prior to 1872, the date of opening this school, bore a strong resemblance to any African village in the Soudan to-day. The reason was this; in former times, from the day the slave was placed in the cotton field or the rice swamp, to the day of his death, he saw a white man hardly once a year on an average. The planters didn't attempt to live in this section on account of the swamps, but left their slaves almost entirely to "drivers," so that their language and customs seem strange indeed to a Northern man. Their English is so corrupt and guttural, especially among the old residents, that even their own race from the other parts of Georgia can understand but about half that is said.

Their homes, too, are something sickening to behold. Log huts, 10x10, chinked up with mud, the earth for a floor, and the doorway for a window, a clay chimney on the outside, and six to twelve beings (I blush to say human

beings) on the inside. But if their homes are black, the home life of many is blacker. "How long, O Lord, how long?"

But all things must change, for better or worse, and church and school-house have, as I believe from unmistakable evidences, at least arrested the retrogression. The people are beginning to be aroused from their habitual state of lethargy, and the generation coming will at least be *different* from the one now passing away. Many of our scholars work in the field from daylight till time to start for school, then walk from two to seven miles, study all day, then home again and into the fields till dark.

"Show me the national game, and I'll show you the character of the people." The only game which seems to be indigenous here is one which the girls play. Half a dozen girls form in a ring and dance round to the racket made by a dozen pairs of hands clapping outside the ring, and the whole group singing:

"Of all the girls I ever did saw,
I'd rather marry you."

The grammar is characteristic, and the matrimonial thought expressed in the second line, is the uppermost thought in every black boy's or girl's mind. 'Tis the height of their ambition and they always reach it.

But some improvement has been made and some ideas scattered that are beginning to fruit. 'Tis a critical time, aspirations have been awakened in the breast of the black man, but as yet they are for creature comforts, rather than for the happiness that comes from morality, or the pleasures of intellectual attainments. To be sure, they want to be able to read and figure, but in all things they are inclined to be too superficial. They must be held firmly to their tasks, and when shown a better way, they must feel bound to take that way. I sometimes think if the colored man could hear and know all that is said and done for him in the North, he would be hopelessly ruined. Though he is politically free and rejoices in his freedom, yet his is the most dependent nature in the world, and could all his wants be supplied by charity, he would, without a thought of shame, accept the charity and—sit still. One thing above all others, he must be taught true independence. I know from personal observation and experience, that the more you make him do for himself, and the less, *apparently*, you help him, the more he respects and loves you. I say *love*, for a colored man must either love you with his whole heart, or else as cordially hate you, though he may never show outwardly the latter passion. So I feel he must be taught true morality and true religion, and likewise true independence.

There is a flourishing Society of Christian Endeavor here, and many of our students are able intelligently to direct the thought of the meeting. The relics of barbarism too, are disappearing from their religious meetings, such as singing their prayers, undue excitement, etc. The ship is under sail, but as yet we can't step entirely one side and give the wheel to the sons of Ham.

THE STORY OF BENNIE AND NETTIE.

About the year 1855, far down the great Mississippi River, on a plantation belonging to Joe Davis, a brother of Jefferson Davis, afterward the President of the Southern Confederacy, there was born a little slave boy. He was named Benjamin, and amid the "cotton and the cane" little Bennie grew to boyhood.

In the meantime the great civil war swept over the land, and before the slave boy knew the meaning of slavery, or the possibilities in store for him, he was free. Through great effort the father and uncles bought the old plantation, and here he got in some way the rudiments of an education.

On Christmas morning of 1871, while the teachers of Fisk University were hurrying down the verandah of the old barracks to breakfast, thirteen young people, cold and weary after a long journey by river and rail, landed at its doors. Among these eager young souls, thirsting for knowledge was our Bennie, and for ten years he was a loved and honored member of that institution. There he grew intellectually, there he was converted, and there were formed his Christian purposes. Like most of the students of Fisk University, he was largely dependent on his own efforts, and every year he taught a summer school.

On a lovely Sabbath morning of 1878, while sitting in a little log schoolhouse on the banks of the mighty river, with the waving trees, the songs of birds, and the rushing waters almost at its feet, and with his head bowed on the bench in front of him, to shut out the noise and shouts of the worshippers, he gave himself to Africa. He never swerved from his purpose, and in 1881 he took his college degree. No one unacquainted with the work of the American Missionary Association in the South can know what that means to a colored student. The lack of early advantages and of elementary training, the distances to be traversed to reach schools of higher grade, prejudice, poverty and ignorance, all combine to make difficulties well nigh insurmountable. All these were overcome, and added to his literary studies were three years of training in Oberlin Theological Seminary, and his work of preparation was done.

During the years that the little Bennie was roaming the cotton fields and cane-brakes of the Mississippi plantation, a man and his wife were bearing the heavy yoke of slavery in Missouri. Days of toil and nights of tears were their portion, aggravated by the sight of four or five children growing up into the same cruel bondage.

At last, when at the opening of the war they were threatened with being sent South for safe keeping from the Yankees, the man thought he might as well perish in the attempt to escape, as to be sent to that awful goal to the more Northern slave, the "far South." With his wife and children he started for the river, and the free state of Illinois.

Among the children was a little girl named Nettie. She remembers that

her mother carried the baby, and one of her brothers a basket, that she got tired walking, and that sometimes her father carried her on his back. But God's angel went before them, and they reached the river, and the free State.

There Nettie grew up and developed a womanhood of rare simplicity, sincerity and earnestness. There one of the missionaries of the American Missionary Association (Mrs. Spence), found her working in a kitchen, and longing for a higher education. She got her admitted to Fisk University, and secured for her some student aid. She was a good teacher, and every summer she taught a school in Tennessee or Mississippi. In 1883, she also, through long toil and struggle, took the college degree from the platform of Fisk University. She taught for one year in Mississippi, and in 1884 was married to Benjamin Ousley, the little Bennie of our story.

In September of the same year they sailed together for the work of the American Board in Inhambane, East Africa. They passed through the struggle of the native war between their people and Umzili's men, and for a time were driven from their work. The Lord delivered them from that peril and they are again at their post, planting the Gospel of Christ in that dark land. The teachers and students of Fisk University have sent them, through the American Board, a bell to call their people to worship, as the only means they had of letting them know when Sunday came, was for Mr. Ousley to go around and tell them. Those who wish to follow the work of Mr. and Mrs. Ousley in Africa can do so by reading their letters in the *Missionary Herald.*

Dear children, if you want to work for foreign missions, one way is to help the American Missionary Association to do its work in the South, and through its great schools, to train its young people for that end. No one knows whose heart God will touch, or who will heed the call. Who could have foreseen that the little boy on the Davis plantation, and the little girl in Missouri, would to-day be preaching the Gospel in Africa?

LOUISVILLE, KY.

A council called by the Plymouth Church, Louisville, Ky., June 26th, ordained Everett G. Harris to the ministry. Professor H. S. Bennett, moderator, preached the sermon, and extended the right hand of fellowship. Rev. Geo. M. McClellan gave the charge to the people. Mr. Harris was graduated from Howard University a year ago. The new church, a beautiful little building on a very eligible site, was also dedicated, the dedicatory sermon being preached by Rev. Geo. W. McClellan. The church was filled to its utmost capacity, standing room being taken both inside and outside, about the windows and doors. Prior to dedication four members were added to the church. The building cost nearly $3,000, and can comfortably seat five hundred persons. The little church has the good-will of the people of the community, and the brethren are very hopeful.

THE INDIANS.

FORT BERTHOLD, N. D.

REV. C. L. HALL.

We had no regular closing exercises, but the teachers made especial preparation for children's day, and the children recited and sang in the prettily decorated chapel, and a contribution of twenty dollars was made to constitute one of the teachers a life member of the Congregational Sunday-School and Publishing Society. In this way the religious nature of our work was brought into prominence.

We had previously taken Decoration Day as an occasion for patriotic recitations and singing, and had raised a school flag which had been purchased by subscription. Later on, the older girls of the school gave us a pleasant little musical entertainment, five of them playing on the organ for us in turn, and all uniting in various songs. The girls were dressed and spoke and played and sang "like white girls," and gave their teachers much pleasure. A solid gain has been made in the school work during the past year, and strong spiritual impressions have been made on the community.

THE CONJURER DEFEATED.

REV. C. L. HALL.

The chief conjurer of the Rees has been overcome. La Grippe has left him dead. I saw him two days before the end. He lay in a "dug-out" made in the side of a steep bluff. He had on an old calico shirt and woolen leggings, and on his bare breast lay a large silver medal tied with a new red ribbon. The medal was one of those given by the Government to various Indian chiefs. They have stamped on them emblematic figures and likenesses of presidents. They are put to idolatrous use by the Indian owners. The conjurer lay on some blankets spread on the ground. A man who had been "kneading" him sat by his head, and a number of relatives were in the room. One of them was a daughter who had come home from boarding school. She was a bright, dark-eyed girl—a member of Christ's church.

The "medicine man" roused himself as I came to his bedside. Soon he recognized me, and held up his hand for me to shake. He made me shake it three times, and then exclaimed, "Hoo," and said, "We did this at first." He meant that he had made friends with the missionary on his first coming to the tribes, fifteen years before. Presently he drew my ear close down to his mouth and whispered, so eagerly that those around heard him: "Give me some medicine, I have not probably more than a day to live." I begged him to send a messenger at once for medicine, and left him some food I had with me, which was more fit for a sick person than the family mess of fried dough, or unhulled corn. Then I told him he must pray to God, who only could help. He at once held up his hand, extending his arm

at full length. With the other hand he felt for the medal on his breast. I said: "Do not use that in making prayer." He let the medal go, and began to call loudly on God to help and heal him. When he paused, exhausted, I said: "Speak in your heart, you are not strong enough to make so much effort. Ask God to forgive your sins, and save you for His Son's sake." He at once continued in a very earnest whisper, and for some time prayed as I had taught him, adding many other words.

In the hour of death his own arts, by which he had made gain during his life, failed him. He clutched for help elsewhere. Did he in the very article of death grasp the saving truth? However that may be, he has gone. He will have no successor. None knew the old traditions as he did. Many of them die with him, for they are not recorded, and he would not readily teach them to others. A whole legion of supernatural spirits, gods and demi-gods have left with him. His daughter prays to Christ, his nephew helps translate the Bible, his children begin to think in a new tongue.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

We commend to the attention of the ladies, "A Study for Woman's Missionary Societies" on the work of the American Missionary Association among the Freedmen. It has been carefully prepared under the direction of the American Missionary Association. It is a compendium arranged in ten sheets upon ten different topics, covering the entire range of work for the Negroes. It is just what ladies conducting missionary meetings want from which to make programmes, and will be sent to them free when requested. Apply to American Missionary Association, Bible House, New York.

A new Sunday-school exercise is also now ready on the work among the Indians. Both this and the Sunday-school exercise on the Negro work are well adapted to Young People's Societies.

Please send for these helps, and study the work of the American Missionary Association in preparation for the Annual Meeting to be held in Hartford, Conn., October 25th–27th.

That Annual Meeting! It is your meeting. Have you helped the work among the Negroes, the mountain whites, the Indians or Chinese the past year? Come to Hartford and hear what has been accomplished, and what is before us.

We hope to welcome at this meeting representatives from every Woman's State Organization and from every local auxiliary. Come and take part with us in the Woman's Meeting.

REMINISCENCES OF AN INDIAN GIRL.

My mother's name is "Walking arrayed in leaves." I was born in 1870, where Fort Bennett is now, on the north side of the stream. My father's name is Goodbear, a son of the chief of the Blackfoot tribe, whose name was "The black foot who has a white-head horse." My father was a medicine man. My brother and I used to dance when my father sang. When he doctors a sick person then he sings every night, and he says that if we do not dance, or if we miss one night he's afraid that the person won't get well.

I remember only a few things that happened when I was a very little girl. I will tell you some of these: One time the people were having a great dance called "Sun dance." Those who care for their children have to give away things at this great dance. So my mother gathered all the little things that she let me claim, such as bags made with beads, and dress made with beads; she did not tell me, but I found it out myself, and she gathered the little tin cups, dishes and teapot, which I thought were the nicest things I ever had, and tied them in a cloth ready to take. But while she was gone to catch the ponies I hid them behind the tent where no one was allowed to go on account of the medicine which hung on a pole back of the tent. Then I went to grandma's house, and stayed till she came back. When I brought the things in she scolded me, but I told her I did not give her those. So I made them laugh.

One time I had the measles, and my mother told me it was because I did not obey the rules that we had—such as: "Not to put a knife in a pail," "Not to take a brand or coal out doors without putting anything in the fire," "Not to leave the house while they were smoking a pipe," "Not to kill a snake." She thought I had broken one of these rules, and so I was sick; she said I must offer a piece of red flannel to one of their gods. So when I was better my father took me out doors, and had me tie the red flannel on a pole and say this prayer: "Grandfather have mercy on me that I may have a long life on earth." I did not know then who I was praying to, but now I know I was praying to an idol or something.

When I was a little girl I used to be very afraid of the white people, and whenever I saw anybody have a hat on then I nearly went crazy. One time we crossed the river and went to Fort Sully, and when I saw the houses I was afraid of them. That same year my father was made a soldier, and so we lived at the agency among the white soldiers. They were very kind to us, and gave us candy, so pretty soon I got over being afraid of them. We stayed there two years, then went back to our home opposite Fort Sully. A native teacher taught there. I didn't go to school because I was too little, and then my mother said that children always die soon when they go to school, and she kept a long stick and tried to stop my brothers from going. But afterwards I went to school—first to Mr. Samuel Hopkins, then to Miss Collins, and then at last in 1882 I came to Santee. I stayed here six years.

In 1890 I went back among my people, and helped Elizabeth Winyan in teaching and other kinds of work. I expected to stay till June, but in February Elizabeth died, and I went to help Mrs. T. L. Riggs in sewing and in school. Then, in July, Miss Wright and I went up on the Moreau River, where Mr. Riggs had built a school-house. We didn't have school, though they were very anxious to have one there. We had prayer-meeting every night at six o'clock. I translated the "Story of the Gospel" into our language, and read that to them, in which they were very much interested. During the seven weeks we were there we visited them in their homes. Miss Wright taught them how to make bread, and dresses, and trousers for their little boys. I was taught a lesson, too, for now I know how much I need to learn. So I decided to come back to school, and when I go away from here again I hope I may be able to help my people much more.

As I know how much pains the dear teachers of Santee have taken in trying to teach me, and that they have given the best of their lives and all their pleasure for me, so I want to use what I learn from this school to help others.

WOMAN'S STATE ORGANIZATIONS.

MAINE.

WOMAN'S AID TO A. M. A.

State Committee—Mrs. C. A. Woodbury, Woodfords; Mrs. Ephraim Hodgdon, So. Berwick; Mrs. Helen Quimby, Bangor.

NEW HAMPSHIRE.

FEMALE CENT INSTITUTION AND HOME MISS. UNION.

President—Mrs. Joseph B. Walker, Concord.
Secretary—Mrs. John T. Perry, Exeter.
Treasurer—Miss Annie A. McFarland, Concord.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. B. Swift, 167 King St., Burlington.
Secretary—Mrs. M. K. Paine, Windsor.
Treasurer—Mrs. Wm. P. Fairbanks, St. Johnsbury.

MASS. AND R. I.

*WOMAN'S HOME MISSIONARY ASSOCIATION.

President—Mrs. Alice Freeman Palmer, Cambridge, Mass.
Secretary—Miss Nathalie Lord, 32 Congregational House, Boston.
Treasurer—Miss Sarah K. Burgess, 32 Congregational House, Boston.

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Jacob A. Biddle, 149 High Street, Hartford.
Secretary—Miss Ellen R. Camp, New Britain.
Treasurer—Mrs. W. W. Jacobs, 19 Spring St., Hartford.

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Wm. Kincaid, 483 Greene Ave., Brooklyn.
Secretary—Mrs. Wm. Spalding, 511 Orange St., Syracuse.
Treasurer—Mrs. J. J. Pearsall, 230 Macon Street, Brooklyn, N. Y.

NEW JERSEY.

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASSOCIATION.

President—Mrs. J. R. D. Noyes, 163 Union Street, Montclair.
Sec.—Mrs. Wm. O. Weeden, Upper Montclair.
Treasurer—Mrs. J. H. Dennison, 150 Belleville Ave., Newark.

PENNSYLVANIA.

WOMAN'S MISSIONARY UNION.

President—Mrs. W. H. Osterhout, Ridgway.
Secretary—Mrs. C. F. Yennee, Ridgway.
Treasurer—Mrs. T. W. Jones, 218 So. 37th St., Philadelphia.

OHIO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. G. W. Cowles, 417 Sibley St., Cleveland.
Secretary—Mrs. Flora K. Regal, Oberlin.
Treasurer—Mrs. F. D. Wilder, 11 Spring Street, Oberlin.

INDIANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W. A. Bell, 231 Christian Ave., Indianapolis.
Secretary—Mrs. W. E. Mossman, Fort Wayne.
Treasurer—Mrs. D. T. Brown, Michigan City.

ILLINOIS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Isaac Claflin, Lombard.
Secretary—Mrs. C. H. Taintor, 151 Washington St., Chicago.
Treasurer—Mrs. C. E. Maltby, Champaign.

IOWA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. O. Douglass, Grinnell.
Secretary—Mrs. L. F. Berry, Ottumwa.
Treasurer—Mrs. M. J. Nichoson, 1513 Main St., Dubuque.

MICHIGAN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. George M. Lane, 179 West Alexandrine Ave., Detroit.
Secretary—Mrs. J. H. Hatfield. Three Oaks.
Treasurer—Mrs. E. F. Grabill, Greenville.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. H. A. Miner, 540 State Street, Madison.
Secretary—Mrs. A. A. Jackson, Janesville.
Treasurer—Mrs. C. M. Blackman, Whitewater.

MINNESOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Miss Katherine W. Nichols, 230 East Ninth Street, St. Paul.
Secretary—Mrs. Archibald Hadden, 3108 Lyndale Avenue, So. Minneapolis.
Treasurer—Mrs. M. W. Skinner, Northfield.

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. W. P. Cleveland, Caledonia.
Secretary—Mrs. Silas Daggett, Harwood.
Treasurer—Mrs. J. M. Fisher, Fargo.

SOUTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. H. Robbins, Bowdle.
Secretary—Mrs. W. H. Thrall, Redfield.
Treasurer—Mrs. A. A. Clark, Lake Preston.

NEBRASKA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Whitfield Sanford, York.
Secretary—Mrs. E. S. Smith, Beatrice.
Treasurer—Mrs. H. N. Wannamaker, Lincoln.

MONTANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs F. D. Kelsey, Helena.
Secretary—Mrs. W. S. Bell, Helena.
Treasurer—Mrs. S. A. Wallace, Billings.

MISSOURI.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. W. Benedict, 3841 Delmar Avenue, St. Louis.
Secretary—Mrs. E. H. Bradbury, 3805 Washington Ave., St. Louis.
Treasurer—Mrs. A. E. Cook, 4145 Bell Avenue, St. Louis.

KANSAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. F. J. Storrs, Topeka.
Secretary—Mrs. George L. Epps, Topeka.
Treasurer—Mrs. J. G. Dougherty, Kansas City.

OREGON.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. John Summerville, 108 Second Street, Portland.
Secretary—Mrs. H. J. Livermore, Oregon City.
Treasurer—Mrs. T. E. Clapp, 323 West Park St. Portland.

WASHINGTON.

WOMAN'S MISSIONARY ASSOCIATION.

President—Mrs. N. F. Cobleigh, Walla Walla.
Secretary—Mrs. E. Wilcox, Spokane Falls.
Treasurer—Mrs. W. R. Abrams, Ellensburg.

CALIFORNIA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. H. L. Merritt, 686 34th Street, Oakland.
Secretary—Mrs. L. W. Eckley, Alameda.
Treasurer—Mrs. J. M. Havens, 1329 Harrison St., Oakland.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Emma Cash, 1710 Temple St., Los Angeles.
Secretary—Mrs. H. K. W. Bent, Pasadena.
Treasurer—Mrs. Mary M. Smith, Public Library, Riverside.

COLORADO AND WYOMING.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. W. Pickett, White Water, Colorado.
Secretary—Mrs. Chas. Westley, Denver, Colorado.
Treasurer—Mrs. S. A. Sawyer, Boulder, Colorado.
Treasurer—Mrs. C. M. Day, Cheyenne, Wyoming.

OKLAHOMA.

WOMAN'S MISSIONARY UNION.

President—Miss M. McConnell, Guthrie.
Secretary—Mrs. L. E. Kimball, Guthrie.
Treasurer—Mrs. L. S. Childs, Choctaw City.

UTAH.

WOMAN'S MISSIONARY UNION.

President—Mrs. Lydia Tichenor Bailey, 2454 Adams Ave., Ogden.

Secretary and Treasurer—Mrs. W. S. Hawkes, 132 Sixth St., E., Salt Lake City.

INDIAN TERRITORY.

WOMAN'S MISSIONARY UNION.

President—Mrs. John McCarthy, Vinita.
Secretary—Mrs. Fayette Hurd, Vinita.
Treasurer—Mrs. R. M. Swain, Vinita.

LOUISIANA.

WOMAN'S MISSIONARY UNION.

President—Miss Jennie Fyfe, 490 Canal St., New Orleans.

Secretary—Miss Anna Condict, 490 Canal St., New Orleans.
Treasurer—Mrs. C. S. Shattuck, Hammond.

MISSISSIPPI.

WOMAN'S MISSIONARY UNION.

President—Miss Sarah Dickey, Clinton.
Secretary—Miss Alice Flagg, Tougaloo.
Treasurer—Miss Mary Gibson, Tougaloo.

ALABAMA.

WOMAN'S MISSIONARY UNION.

President—Mrs. H. W. Andrews, Talladega.
Secretary—Mrs. T. N. Chase, Selma.
Treasurer—Mrs. H. S. DeForest, Talladega.

FLORIDA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. F. Gale, Jacksonville.
Secretary—Mrs. Nathan Barrows, Winter Park.
Treasurer—Mrs. W. D. Brown, Interlachen.

TENNESSEE, KENTUCKY AND ARKANSAS.

WOMAN'S MISSIONARY UNION OF THE CENTRAL SOUTH ASSOCIATION.

President—Mrs. E. M. Cravath, Nashville, Tenn.
Secretary—Miss C. L. Coleman, Chattanooga.
Treasurer—Miss S. S. Evans, Louisville, Ky.

NORTH CAROLINA.

WOMAN'S MISSIONARY UNION.

President—Mrs. G. S. Smith, Raleigh.
Secretary—Miss A. E. Farrington, Raleigh.
Treasurer—Miss M. M. Curtis, 328 E. Morgan St., Raleigh.

TEXAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. C. Acheson, 149 W. Woodard St., Denison.
Secretary—Mrs. Mary A. McCoy, 122 No. Harwood St., Dallas.
Treasurer—Mrs. C. I. Scofield, Dallas.

GEORGIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. F. Sherrill, 236 West Peachtree St., Atlanta.
Secretary—Mrs. H. A. Kellam, Atlanta.
Treasurer—Miss Virginia Holmes, Barnesville.

*For the purpose of exact information, we note that while the W. H. M. A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

RECEIPTS FOR JULY, 1892.

THE DANIEL HAND FUND,

For the Education of Colored People.

Income for July	$832 50
Income previously acknowledged	27,861 32
	$28 693 82

CURRENT RECEIPTS.

MAINE, $109.02.

Bangor. Hammond St. Ch	41 77
Cornish. Mrs. E. O. Jameson, *for Talladega C.*	1 00
Deering Center. —— Box C., *for Williamsburg, Ky*	
Farmington. Mrs. Purington, 3.50, Box C., Maps, etc., for Sch., *for Williamsburg, Ky*	3 50
Fort Fairfield. Cong. Ch	12 75
Kennebunk. First and South Cong. Chs. 3 each, by Rev. Chas. H. Pope	6 00
Orland. "A Friend"	2 00
Portland. Ladies' Circle Payson Mem. Ch., *for Student Aid, Talladega, C.*	35 00
Skowhegan. Mrs. L. M. Weston. Papers and Articles for Sitting Room, *Williamsburg, Ky*	
South Bridgton. Cong. Ch. and Soc.	5 00
Woodfords. Ladies' Circle Cong. Ch. 2, and Bbl. C., *for Williamsburg, Ky*	2 00

NEW HAMPSHIRE, $417.59.

Bethlehem. R. E. Dodge	10 00
Concord. Mrs. M. H. Seavey	30
Franklin Falls. Mrs. Stephen Kenrick	25 00
Haverhill. Cong. Ch	20 50
Keene. Mrs. De Bevoise's Class, Second Cong. Ch., 20, "A Friend," 1.	21 00
Keene. W. H. M. S., of First Cong. Ch. Bbl. Bedding, etc., Freight prepaid, *for Straight U*	
Littleton. "C. E." 4.65 and Bbl. C., *for Saluda, N. C.*	4 65
Mason. Sab. Sch. Cong. Ch	5 00
Milford. Cong. Ch	100 00
Newmarket. Thomas H. Wiswall	10 00
Piermont. Mrs. W. A. C. Converse	5 00
Wakefield. DANIEL SMITH to const. himself L. M	33 00
Walpole. First Cong. Ch. and Soc	28 00
Winchester. A. L. Jewell	5 00
New Hampshire Female Cent. Inst. and Home Missionary Union, by Annie A. McFarland, Treas., *for Woman's Work:*	
Boscawen. Aux	5 04
Chester. Aux., Miss Emma Moore	2 00
Concord. First Ch. Aux	16 92

Derry. First Ch. Aux..... 21 50
Hebron. Aux..... 4 68
— 50 14
$317 59

ESTATE.

Auburn. Estate of Mrs. Louisa Chase Emery..... 100 00
$417 59

VERMONT, $274.79

Burlington. Ladies' Aid Soc., College St. Ch., *for Grand View, Tenn*..... 1 45
Cambridge. Cong. Ch., *for Straight U*... 5 91
East Claridon. Cong. Ch. and Soc..... 15 00
East Hardwick. "A Friend."..... 10 00
Essex. Woman's Miss'y Soc., 3.25, and Bbl. C., *for Grand View, Tenn*..... 3 25
Fairlee. "A Friend," to const. OLIVE M. COLTON L.M..... 30 00
Hinesburg. Sab. Sch. Cong. Ch., *for McIntosh, Ga*..... 5 00
Jeffersonville. Cong. Ch., *for Straight U.* 17 00
Johnson. Cong. Ch..... 20 00
St. Albans. King's Sons, *for Grand View, Tenn*..... 1 00
Saint Johnsbury. North Ch., *for Straight U*..... 53 77
Saint Johnsbury. North Cong. Ch., *for Rosebud Indian M*..... 10 00
Vergennes. Cong. Ch..... 15 00
Wallingford. Ladies' of Cong Ch. Bbl. C., *for Grand View, Tenn*..... 57 41
Woodstock. Cong. Soc., 49.66; Frst Cong. Ch., ad'l 7.75.....
Woman's Home Missionary Union of Vt., by Mrs. Wm. P. Fairbanks, Treas., *for Woman's Work:*
Jericho Centre. Miss Julia Graves to const. ROBERT J. GRAVES, L.M..... 30 00

MASSACHUSETTS, $5,593.39.

Abington. Peter Talbot, 1., Mrs. H. K. Pierce, 1..... 2 00
Amherst. First Cong. Ch., 50; R. W. Crowell, 3..... 53 00
Amherst. North Cong. Ch., 5, *for Indian M., Standing Rock Agency, N. D.*, and 30, to const. MRS. E. W. GAYLORD L.M..... 35 00
Beverly. Dane St. Cong. Ch..... 156 90
Boston. "H.P.C."..... 15 00
Dr. H. C. Pomeroy, *for Grand View, Tenn*..... 5 00
Dorchester. Second Ch..... 100 41
Pilgrim Ch., ad'l..... 2 00
Roxbury. "Friend," *for Alaska M*..... 2 00
King's Daughters, Bbl. Mag's and Papers, *for Grand View, Tenn*.....
South Boston. Woman's M. Soc. Phillips Ch., *for Student Aid, Fisk U*..... 25 00
West Roxbury. South Evan. Ch..... 8 45
— 157 86
Braintree. First Ch..... 6 34
Brighton. Chas. A. Barnard..... 100 00
Brimfield. First Cong. Ch..... 5 00
Byfield. Chas. F. Knight..... 8 84
Cambridge. Sab. Sch. Class, *for Student Aid, Pleasant Hill, Tenn*..... 2 34
Cambridgeport. "A Friend," *for Lincoln Mem. Ch., Washington. D. C.*..... 10 00
Cambridgeport. Mrs. Bird, *for Marshallville, Ga*..... 8 00
Carlisle. Y. P. S. C. E., *for Mountain Student Aid*, by Mrs. Lucy S. Hammond. 25 00
Concord. Trinity Cong. Sab. Sch., *for Cappahosic, Va*..... 5 00
Deerfield. James Childs..... 50 00
Dracut. First Cong. Ch..... 10 00
Easthampton. First Cong. Ch., *for Tougaloo, U*..... 74 39
Everett. First Ch..... 23 75
Fitchburg. C. S. Tolman, to const. MRS. E. HORTENSE ALMOND L.M..... 30 00
Gardner. W. B. M., by Mrs. E. A. Rolfe, Treas., *for Indian M*..... 50 00
Gloucester. Trinity Cong. Ch..... 50 00
Granby. Cong. Ch., to const. SAMUEL A. TAYLOR L.M..... 30 00
Great Barrington. Y. P. S. C. E., *for Indian Sch'p*..... 20 00
Greenfield. Second Cong. Ch., 45.01; Miss Jeanette Thompson, 5..... 50 01
Groton. Union Cong. Ch..... 54 23
Haverhill. North Ch., 200; Center Cong. Ch., 95..... 295 00
Holbrook. "Friend," Bbl. C., *for Macon, Ga*.....
Holyoke. First Cong. Ch., *for Straight U.* 12 92
Leicester. First Cong. Ch..... 22 68
Lenox. Cong. Ch..... 7 50
Malden. Mrs. J. Wellman, Bbl. C., *for Macon, Ga*.....
Marlboro. Union Cong. Ch. and Soc., to const. MRS. MARY EAGER and MRS. JULIA A. HOWE L.MS..... 64 08
Mattapoisett. Cong. Ch..... 27 84
Medway. Cong. Ch..... 50 00
Middleboro. T. P. Carleton..... 2 00
Millbury. Second Ch. to const. REV. GEORGE P. EASTMAN and MRS. E. W. PIERCE L.M'S..... 79 05
Monterey. Cong. Ch..... 28 25
Northampton. A. L. Williston..... 325 00
Northampton. Edwards Ch. Benev. Soc..... 78 86
Newton. Eliot Ch., (7 of which *for Indian M., Standing Rock, No. Dak.*)..... 107 00
North Cambridge. Young Ladies' of North Ave. Cong. Ch., *for Sch'p, Indian M*..... 17 50
North Brookfield. First Cong. Ch..... 40 49
Northfield. MRS. MARY N PHELPS, to const. herself L.M..... 30 00
Norton. Mrs. E. B. Wheaton..... 100 00
Norwich. Ladies' Soc. by Mrs. E. H. Colt, Bbl. C., *for Nat., Ala*.....
Norwood. C. W. Morse, 10, *for Williamsburg, Ky*; 10, *for Nat., Ala*..... 20 00
Peabody. South Cong. Ch..... 86 00
Pittsfield. Second Cong. Ch. and Sab. Sch..... 5 00
Rockland. First Cong. Ch., Ladies' Sew. Circle, *for Indian M., Fort Berthold, No. Dak*..... 10 00
Sharon. Cong. Ch. 32.69 to const. MRS. LURA V. COLBURN L.M., Sab. Sch. Cong. Ch. 10..... 42 69
Sheffield. Sab. Sch. Cong. Ch., 8.; Y.P.S.C.E. Cong. Ch., 8, *for Grand View, Tenn*..... 16 00
Walpole. Cong. Ch. to const. WILLIAM A CLEVELAND L.M..... 44 00
Waltham. "A Friend."..... 5 00
Warren. Mrs. Joseph Ramsdell, 5, *for Indian M.* and 5 *for Chinese M*..... 10 00
Wellesley Hills. Cong. Ch..... 45 96
Westboro. Sab. Sch. Primary Dept. Cong. Ch., *for Indian M*..... 5 00
Westport. Cong. Ch..... 13 00
Woods Holl. ——..... 8 10
Worcester. Sab. Sch. Union Cong. Ch., *for Student Aid, Fisk U*..... 50 00
Worcester. Piedmont Ch., 50; Polly W. Ames, 3; Geo. W. Ames, 3; Mrs. D. B. Goddard, 1.40..... 57 40
—— "A Friend."..... 16 25
Hampden Benevolent Association, by Geo. R. Bond, Treas.:
Long Meadow. Gent's Benev. Ass'n..... 24 75
Long Meadow. Ladies' Benev. Ass'n..... 23 15
Palmer. Second..... 10 00
Springfield. South..... 60 00

Springfield. Olivet..... 20 00
Springfield. North, *for Straight U*..... 9 31
West Springfield. Park St. 30 19
177 40

$2,911 73

ESTATES.

Cambridge. Estate Abijah E. Hildreth, *for the instruction and enlightenment of the Freedmen of the South*..... 500 00
Fitchburg. Estate of Catherine Fuller, by T. R. B. Dole, Adm'r..... 181 66
Worcester. Estate of Roxey Crawford, by Jonas White, Executor..... 2,000 00

$5,593 39

RHODE ISLAND, $99.23.

Little Compton. Sab. Sch. of Cong. Ch... 8 38
Newport. United Cong. Ch..... 9 29
River Point. Y.P.S.C.E. by Rev. F. H. Adams, *for Grand View, Tenn*..... 29 00
Slatersville. Cong. Ch..... 14 56
Pawtucket. Rev. Alex. McGregor, *for Grand View, Tenn*..... 15 00
Providence. N. W. Williams, 20; Y.P.S.C.E. of North Cong. Ch., by Bertha M. Dunlap, Sec. 3..... 23 00

CONNECTICUT, $9,838.68.

Berlin. Ladies' Miss'y Soc., by Mrs. Lydia S. Woodworth, *for Thomasville, Ga*..... 25 00
Bristol. Cong. Ch..... 100 00
Collinsville. Cong. Ch. and Soc..... 28 00
Collinsville. Cong. Ch., *for Student Aid, Talladega C*..... 20 00
Danielsonville. Westfield Cong. Ch. and Soc..... 28 44
Eastford. Mrs. E. S. Huntington..... 2 00
East Hampton. Dea. Samuel Skinner, *for Student Aid. Talladega C*..... 10 00
East Lyme. Cong. Ch..... 5 00
Farmington. First Cong. Ch., Dea. H. D. Hawley..... 100 00
Farmington. Sab. Sch. First Cong. Ch., *for Mountain Work*..... 29 61
Goshen. Cong. Ch..... 34 57
Greenfield Hill. Cong. Ch..... 8 34
Hartford. Wethersfield Av. Cong. Ch.... 6 70
Lebanon. First Cong. Ch..... 34 00
Meriden. Sab. Sch. Center Cong, Ch., *for Grand View, Tenn*..... 15 00
Middletown. South Cong. Ch..... 28 94
Middletown. First Cong. Ch., 2, and Box C., *for Saluda, N.C*..... 2 00
New Britain. "A Friend," South Cong. Ch..... 10 00
New Canaan. Sab. Sch. Cong. Ch., *for Student Aid, Fisk U*..... 6 50
New Haven. United Ch., 244.12; The Davenport Ch., 41.36; D. J. Kelsey, 30 cts..... 285 78
New London. First Ch. of Christ..... 39 04
Norfolk. Y. L. Mission Band, by Rebecca Bassett, *for Indian M*..... 25 00
Northfield. Cong. Ch..... 43 38
North Haven. Elihu Dickerman..... 2 00
Norwich. Park Cong. Ch..... 1,369 41
Pomfret. Sab. Sch. Cong. Ch., *for Student Aid, Fisk U*..... 25 00
Poquonock. Y. P. S. C. E. Cong. Ch., Box C., *for Grand View, Tenn*..... 17 50
Putnam. Mrs. A. S. Fitts..... 41 36
Salisbury. Cong. Ch.....
Sound Beach. Mrs. Chas. T. Peck, Papers and Books, *for Talladega C*.....
South Norwalk. "A Friend," by Mrs. E. R. Knudsen, *for Cappahosic, Va*..... 30 00
Thomaston. Cong. Ch..... 9 85
Vernon Centre. "S."..... 1 00
Warren. Sab. Sch. Cong. Ch., *for Student Aid, Fisk U*..... 6 00
Waterbury. Mrs. W. H. Camp, *for Indian M*..... 50 00
West Hartford. Anson Chappell..... 10 00
West Haven. Cong. Ch. and Soc..... 19 54
Westminster. Mrs. S. B. Carter, *for Thomasville Ga*..... 5 00
West Winsted. Second Cong. Ch. and Soc., 60.31; Endeavor Soc., 2..... 62 31
Woodstock. First Cong. Ch. and Soc..... 37 68
Woman's Home Miss'y Union of Conn., Mrs. W. W. Jacobs, Treas., *for Woman's Work:*
Norfolk. Y. L. Mission Circle 25 00
Norwalk. First Ch." "Forget-Me-Not Circle of K. D.", *for Student Aid, Blowing Rock, N. C*..... 25 00
50 00

$2,623 90

ESTATES.

Fairfield. Estate of Abby B. Nichols, by E. Burr, Jr., Adm'r..... 200 00
Groton. Estate of Mrs. B. N. Hurlbutt... 642 50
Huntington. Estate of Miss Caroline Wheeler, by Mrs. Sarah A. Nichols..... 50 00
Lebanon. Estate of C. H. Thomas, by E. S. Geer, Ex..... 6,322 28

$9,838 68

NEW YORK, $741.31.

Brooklyn. South Cong. Ch., 70; Puritan Cong. Ch., 57.54..... 127 54
Brooklyn. Sab. Sch. Central Cong. Ch., *for Indian Sch'p, Santee Agency, Neb*..... 37 50
Brooklyn. "Friend," *for Student Aid, Williamsburg Acad., Ky*..... 1 00
Buffalo. Miss Lillie B. Pelton, *for Bible Sch., Fisk U*..... 4 50
Canandaigua. First Cong. Ch., *for Indian M., Santee Agency, Neb*..... 23 21
Chittenango. Mrs. Amelia L. Brown..... 5 00
East Bloomfield. Sab. Sch. Cong. Ch., *for Sch'p, Atlanta U*..... 12 50
Franklin. "A Friend." by Miss E. G. Barnes, *for Cappahosic, Va*..... 1 00
Granby. Mrs. J. C. Harrington..... 5 00
Jamestown. Cong. Ch..... 49 13
Lockport. East Av. Cong. Ch..... 18 25
Mount Vernon. J. Van Santvoord..... 10 00
New York. "A Friend"..... 15 00
New York. H. M. Circle of 23d St. Baptist Ch., by Mrs. William Lessels, Bbl. Goods, *for Cappahosic, Va*.....
Orient. Cong. Ch..... 16 04
Poughkeepsie. First Reformed Ch..... 14 19
Rochester. Mrs. Harriet Clark..... 5 00
Shawnee. Sab. Sch. Cong. Ch..... 10 00
Syracuse. E. E. Keeler, Treas..... 14 00
Syracuse. T. W. Clarke, valuable set of bound vols. of the Missionary and Annual Reports from Estate of H. W. Clarke .....
Union Falls. Francis E. Duncan..... 20 00
Woman's Home Missionary Union of N.Y., by Mrs. John J. Pearsall, Treas., *for Woman's Work:*
Aquebogue. H. M. S..... 10 00
Brooklyn. "Earnest Workers" Lewis Av. Cong. Ch.. 35 00
Homer. "A Friend"..... 1 00
Rutland. Aux..... 6 45
52 45

$441 31

ESTATE.

Syracuse. Estate of Mrs. C. C. Clarke, by Theodore W. Clarke..... 300 00

$741 31

NEW JERSEY, $1,109.48.

Lyons Farms. Presb. Ch. Sab. Sch..... 12 48

Plainfield. Mrs. Mary E. Whiton..... 20 00
Vineland. Home M. Circle, *for Cappahosic, Va*..... 2 00
Westfield. Children's Soc., by Mrs. C. H. Patton, *for Indian Sch'p*..... 25 00
Woman's Home Missionary Union of N. J. Ass'n, by Mrs. J. H. Denison, Treas.:
Montclair. Mrs. Noyes' S. S. Class First Cong. Ch., *for Sch'p, Tougaloo U*..... 25 00
Plainfield. W. H. M. S. of Cong. Ch..... 25 00
50 00

$109 48

ESTATE.

Jersey City. Estate of Emilie Austin, by C. A. Hopkins and W. H. Dickinson, Executors..... 1,000 00

$1,109 48

PENNSYLVANIA, $27.00.

Allegheny. Sab. Sch. First Cong. Ch., Thomas A. Palmers' Class..... 2 00
Johnstown. First Cong. Ch..... 15 00
Philadelphia. Central Cong. Ch..... 10 00
Philadelphia. King's Daughters, Ch. of the Crucifixion, by Miss W. A. Johnson, 12 Sheets and 14 Pillow Cases, *for Cappahosic, Va*.....

OHIO, $1,464.67.

Akron. Sab. Sch. First Cong. Ch..... 25 00
Ashland. Mrs. Eliza Thomson..... 2 28
Bellevue. S. W. Boise..... 20 00
Cleveland. Horace Ford, *for Talladega C.* 250 00
Cleveland. Pilgrim Cong. Ch., (of which 16.66 *for Lexington, Ky.*; 16.67 *for Indian M., Santee Agency, Neb.*; 16.67 *for Cumberland, Tenn*)..... 58 99
Cleveland. Franklin Av. Cong. Ch. and Sab. Sch., 19.82; Madison Av. Cong. Ch., 15.07; Mount Zion Cong. Ch., 10.25..... 45 14
Cleveland. Pilgrim Ch. Y. P. S. C. E., *for Rockhold, Ky*..... 21 22
Cleveland. L. V. Denis, *for Grand View, Tenn*..... 5 00
Cleveland. Chas. A. Post, *for Straight U.* 5 00
Cleveland. Y. P. S. C. E. Euclid Av. Cong. Ch., Fine Clock, *for Grand View, Tenn*..
Cleveland. Y. P. S. C. E. Euclid Av. Cong. Ch., One Year's Sub. to "The Independent," *for Jackson, Miss*.....
Columbus. W. M. Soc. of Eastwood Cong. Ch., *for Indian M., Standing Rock Agency, N. D*..... 10 00
Cuyahoga Falls. Sab. Sch. of First Cong. Ch..... 20 85
Elyria. First Cong. Ch., "E. W. M.", 300; "D. C. B.", 50; Sab. Sch., 90 (30 of which to const. DAVID C. BALDWIN L.M)..... 491 71
Geneva. W. R. Jaquays..... 1 00
Kingsville. "A Friend"..... 30 00
Lodi. First Cong. Ch..... 10 06
Madison. N. Wilson 25 00
Madison. Y. P. S. C. E., *for Student Aid, Williamsburg Acad., Ky*..... 4 00
Mantua. Mrs. Mary Jones..... 300 00
Mount Vernon. "A Friend"..... 20 00
Oberlin. First Cong. Ch..... 43 00
Ravenna. Cong. Ch..... 17 43
Ridgeville. Sab. Sch., *for Student Aid, Williamsburg Acad., Ky*..... 15 00
Rockport. Mrs. Carrie Bassett..... 5 00
Springfield. First Cong. Ch..... 17 61
Steubenville. Cong. Ch..... 6 38
Tallmadge. D. Hine, for Mrs. Sarah T. Hine, deceased..... 10 00
Yellow Springs. G. Garrison..... 5 00

INDIANA, $14.00.

Fort Wayne. M. Soc. Plymouth Cong. Ch. 9 00
Indianapolis. Presb. Ch., Rev. B. F. Hunter, Pastor, *for Grand View, Tenn*... 5 00

ILLINOIS, $616.33.

Aurora. Mrs. J. L. Greenfield to const. MRS. D. B. LINCOLN L.M..... 30 00
Evanston. First Cong. Ch..... 34 59
Farm Ridge. Miss Grace E. Heister ("for the Family")..... 10 00
Highland. Y. P. S. C. E. Cong. Ch..... 5 00
Payson. Sab. Sch. Cong. Ch..... 5 02
Quincy. First Union Cong. Ch..... 268 04
River Forest. "King Daughters," *for Tougaloo U*..... 8 00
Rockford. Sab. Sch. Second Cong. Ch.... 25 00
Warren. Miss E. A. Brewer, *for Cappahosic, Va*..... 1 00
Winnetka. Cong. Ch..... 59 53
Woodburn. Cong. Ch..... 4 95
Illinois Woman's Home Missionary Union, by Mrs. C. E. Maltby, Treas., *for Woman's Work:*
Chicago. Leavitt St..... 3 50
Lombard..... 20 00
Lincoln Park..... 3 50
Mendon..... 2 00
Millburn..... 35 00
Moline. W. H. M. S..... 22 00
Oak Park..... 56 20
Rockford. Second..... 3 90
Stillman Valley..... 20 00
143 20

MICHIGAN, $368.20.

Benzonia. First Cong. Ch..... 4 00
Covert. Cong. Ch..... 8 25
Detroit. First Cong. Ch., 175.63; Woodward Av. Cong. Ch., 24.87..... 200 50
Hudson. Cong. Ch..... 14 75
Lansing. Plymouth Cong. Ch., 11.83; Mrs. Mary E. Norris, 10..... 21 83
Olivet. Cong. Ch..... 49 87
Romeo. Cong. Ch..... 20 20
Webster. Miss'y Soc. Cong. Ch, Mite Boxes..... 2 70
Woman's Home Missionary Union of Mich., by Mrs. E. F. Grabill, Treas., *for Woman's Work:*
Calumet. L. M. S..... 20 00
Grand Blanc. L. M. S..... 6 10
Hancock. L. M. S..... 20 00
46 10

IOWA, $137.52.

Ames. Cong. Ch..... 5 00
Blairstown. Mrs. J. H. French..... 10 00
Cedar Falls. "King's Sons," *for Tougaloo U*..... 1 00
Cedar Falls. S. S. Class, *for Talladega C.*. 75
Decorah. Cong. Ch..... 24 81
Des Moines. North Park Ch 7 27
Grinnell. "An Aged Friend"..... 10 00
Jefferson. Rev. D. B. Eells..... 5 00
Kellogg. Cong. Ch..... 4 59
Marion. Cong. Ch..... 3 28
Mason City. First Cong. Ch..... 14 50
Newton. Cong. Ch..... 10 75
Reinbeck. Cong. Ch..... 20 30
Traer. Cong. Ch., 11.53, and Sab. Sch., 3.47..... 15 00
Van Cleve. Cong. Ch..... 5 27

WISCONSIN, $230.78.

Beloit. First Cong. Ch..... 134 86
Ithaca. Cong. Ch..... 4 26
Lake Geneva. First Cong. Ch..... 17 00
Milton. Cong. Ch..... 14 19
Oak Center. Mrs. S. B. Howard..... 5 00
Shawano. Chas. Upham, *for Talladega C.* 5 00
Whitewater. First Cong. Ch..... 18 50
Wisconsin Woman's Home Missionary Union, *for Woman's Work:*
Arena. W. H. M. U..... 1 10
Hartland. W. H. M. S..... 4 90
Platteville. Mrs. M. A. B... 1 47
Platteville. W. H. M. U.... 1 22
Stoughton. S. S. B. Box.... 1 52

Sun Prairie. W. H. M. U... 3 87
Wauwatosa. W. H. M. U... 5 39
Whitewater. W. H. M. U... 12 50
31 97

MINNESOTA, $170.94.

Austin. Mrs. S. C. Bacon... 10 00
Detroit City. Lake View Ch... 2 50
Elk River. Union Ch... 7 61
Faribault. Cong. Ch... 36 01
Lake City. Miss Bye, *for Student Aid, Williamsburg Acad., Ky*... 5 00
Lake City. Mary A. Bye, *for Bible Sch., Fisk U*... 1 00
Minneapolis. Plymouth Ch., 69.08; Pilgrim Cong. Ch., to const. FRANK W. LAUDERDALE L.M., 30... 99 08
Ortonville. Cong. Ch... 4 71
Saint Anthony Park. Y. P. S. C. E., *for Jonesboro, Tenn*... 1 23
Winona. Second Cong. Ch... 3 80

MISSOURI, $100.00.

Saint Louis. Pilgrim Ch., *for Student Aid, Talladega C*... 100 00

KANSAS, $42.65.

Boston Mills. J. Hubbard... 5 00
Cora. Cong. Ch... 1 82
Diamond Springs. Cong. Ch... 1 50
Topeka. Central Cong. Ch... 14 83
Woman's Home Missionary Union of Kansas, by Mrs. J. H. Dougherty, Treas., *for Woman's Work:*
Centralia... 2 00
Hiawatha... 10 00
Leavenworth... 2 00
Maple Hill... 4 00
Topeka. First, "A Friend" 1 00
Village Creek... 50
19 50

NEBRASKA, $62.13.

Blair. Cong. Ch... 9 33
Free Water. Cong. Ch... 2 30
Hemingford. Cong. Ch... 1 21
Omaha. Plymouth Ch., 10.83; Park Place Ch., 4.03; Hillside Cong. Ch., 2.52... 17 38
Oxford. F. A. Wood, bal. to const. LINTON B. WOOD L.M... 10 00
Pierce. Cong. Ch... 2 50
Rising City. Cong. Ch... 17 25
Silver Creek. Cong. Ch... 2 16

SOUTH DAKOTA, $15.17.

Aberdeen. Rev. S. G. Updyke... 7 50
Vermillion. Cong. Ch... 7 17
Winfred. Sab. Sch. Cong. Ch... 50

MONTANA, $8.00.

Red Lodge. Cong. Ch... 3 00
Montana Woman's Home Missionary Union, by Mrs. W. S. Bell, Sec.:
Helena. L. M. Soc. First Ch. 5 00

CALIFORNIA, $817.15.

Douglas Flat. Cong. Ch... 1 50
Messina. Highland Cong. Ch... 6 45
Redlands. Y. P. S. C. E., by Miss Wheat, *for Student Aid, Talladega C*... 13 00
San Francisco. Receipts of the California Chinese Mission (see Items below)... 770 90
Stockton. Rev. J. C. Holbrook, D.D... 17 90
California Woman's Home Missionary Soc., Mrs. J. M. Havens, Treas.:
—— W. H. M. S... 7 40

DISTRICT OF COLUMBIA, $1.00.

Washington. Miss L. Washington, *for Cappahosic, Va*... 1 00

VIRGINIA, $6.70.

Dragonsville. W. E. Allen, *for Cappahosic, Va*... 70
Hampton. Robert Allen, *for Cappahosic, Va*... 1 00
Hampton. Mrs. M. Howard, *for Cappahosic, Va*... 1 00
New Kent. A. Boasman, *for Cappahosic, Va*... 1 00
Roanes. Misses V. and A. Page, *for Cappahosic Va*... 1 00
Tappahannock. Pub. School Children, by Mrs. Julia Hall, Teacher, Bed Quilt, *for Cappahosic, Va*...
Yorktown. Miss N. J. Willis, *for Cappahosic, Va*... 1 00
—— Miss Lucy Holmes, *for Cappahosic, Va*... 1 00

KENTUCKY, $16.00.

Louisville. Cong. Ch... 16 00

TENNESSEE, $20.93.

Grand View. Y. P. S. C. E., by R. W. Taylor, Treas., *for Indian M*... 5 00
Harriman. Cong. Ch., 6.43; Y. P. S. C. E., 5.50, by W. A. Lake, Treas... 11 93
Jonesboro. Cong. Ch... 4 00

NORTH CAROLINA, $33.82.

Beaufort. Miss M. E. Wilcox, *for Student Aid, Talladega C*... 10 00
Blowing Rock. REV. E. W. HOLLIS, bal. to const. himself L.M... 10 00
Dry Creek. Cong. Ch... 35
Highpoint. Cong. Ch... 1 00
Nalls. Cong. Ch... 1 12
Pekin. Cong. Ch... 1 25
Raleigh. By Miss A. E. Farrington, *for Student Aid, Gregory Inst*... 6 00
Troy. Cong. Ch... 1 10
Salem. Cong. Ch... 2 00
Strieby. Cong. Ch... 1 00

SOUTH CAROLINA, $22.50.

Charleston. Alumni of Avery Inst... 22 50

GEORGIA, $23 05.

Atlanta. Students Atlanta U., *for Indian M*... 20 00
Rutland. Cong. Ch. and Sab. Sch... 1 30
Woodville. Pilgrim Ch., 1.60; Rev. J. H. H. Sengstacke, 15 cts... 1 75

ALABAMA, $152.14.

Marion. Cong. Ch... 18 00
Talladega. Pres. H. S. DeForest, 59.14; R. H. Isbell, *for Apparatus*, 50; Rev. Carroll Cutler, D.D., *for Student Aid*, 10; Members of Faculty, *for Prizes*, 10; Miss C. E. Parkhurst, 5, *for Talladega C*... 134 14

TEXAS, $7.60.

Corpus Christi. Cong. Ch... 2 60
Waco. S. B. Horsington... 5 00

ENGLAND, $95.51.

Chigswell. Mrs. S. S. Ropes		10 00
London. "Friends," by R. C. Morgan, Pledged *for Education of Indian Youth*..		85 51
Donations	$11,340 84	
Estates	11,296 44	
	$22,637 28	

INCOME, $929.23.

Avery Fund, *for Mendi M*.	210 05	
De Forest Fund, *for President's Chair Talladega C*.	208 03	
Dike Fund, *for Straight U*.	50 00	
General Fund, *for Freedmen*	50 80	
Graves Library Fund, *for Atlanta U*.	5 62	
Graves Sch'p Fund, *for Talladega C*.	125 00	
Haley Sch'p Fund. *for Fisk, U*.	1 69	
Hammond Fund *for Straight U*..	62 50	
Howard Theo. Fund, *for Howard U*.	187 50	
LeMoyne Fund, *for Le Moyne Sch., Memphis, Tenn*.	26 21	
Rice Mem. Fund, *for Talladega C.*	28	
Sch'p Fund, *for Straight U*.	42	
Tuthill King Fund, *for Atlanta U.*	80	
Yale Library Fund, *for Talladega C*.	33	
		929 23

TUITION, $1,488.28.

Cappahosic, Va., Tuition	5 00	
Williamsburg, Ky. Tuition	261 15	
Grand View, Tenn. Tuition	50 33	
Jonesboro, Tenn. Public Fund..	100 00	
Nashville, Tenn. Tuition	320 50	
Pine Mountain, Tenn. Tuition.	1 50	
Saluda, N. C. Tuition	15 00	
Wilmington, N. C. Tuition	64 70	
Charleston, S. C. Tuition	298 70	
Cotton Valley, Ala. Public Fund.	200 00	
Cotton Valley, Ala. Tuition	13 75	
Talladega, Ala. Tuition	135 20	
Nat, Ala. Tuition	7 00	
Woodville, Ga. Tuition	3 00	
New Orleans, La. Tuition	7 00	
Tougaloo, Miss. Tuition	5 45	
		1,488 28
United States Government, *for education of the Indians*		3,375 00
Total for July		$28,429 79

SUMMARY.

Donations	$145,943 75
Estates	152,473 71
	$298,417 46
Income	9 218 26
Tuition	41,457 06
United States Government	20,789 60
Total from Oct. 1st to July 31st	$369,882 38

FOR THE AMERICAN MISSIONARY.

Subscriptions for July	$18 40
Previously acknowledged	596 77
Total	$615 17

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from May 12, 1892, to July 5, 1892, William A. Ruthrauff, Treasurer:

FROM LOCAL MISSIONS.—Fresno. Chinese Mon. Off's, 18.70; Miss J. R. Baton, 5; S. S. Patterson, 2	25 70	
Los. Angeles. Anniversary Off's, 11.50; Mon. Off's, 6.40; Y.P.S.C.E. of First Cong. Ch., through W.H.M.U., of So. Cal., 7	24 90	
Marysville. Mon. Off's, 15.50; Annual Memberships, 14.50	30 00	
Oakland. Mon. Off's	30 00	
Oroville. Mon. Off's, 7.35; Annual Memberships, (Chinese) 20; Annual Memberships, 12	39 35	
Petaluma. Mon. Off's, 4.90; Anniversary Off's (in part), 5.75	10 65	
Riverside. Mon. Off's, 4.30; Annual Memberships, 4; Annual Members (Chinese), 4; Mrs. J. P. Hall, 1.50	13 80	
Sacramento. Mon. Off's, 10.50; LOUIE SING to const. himself L.M., 25	35 50	
San Bernardino. Mon. Off's 9.75; A. E. Frye, 10; Rev. J. H. Jenkins, 5; C. L. Le Barron, 2; Schafer Bros., 1.85; A. P. Morse, 1.50; C. G. Bent, 1; "A Friend," 1	32 10	
San Diego. Mon. Off's, 7.80; Annual Members, 9	16 80	
San Francisco. Central Mon. Off's, 16.15; Annual Membership's, 43; Annual Members, 20; Jee Gam., 4	83 15	
San Francisco, West. Mon. Off's, 5; Annual Memberships, 6; Annual Members, 7; Mrs. S. C. Haselton, 5; Mrs. Allie M. Ladd, 1.50; Mrs. H. W. Lamont, 1; Pon Dan, 25 c.	25 75	
San Francisco. Barnes Mon. Off's.	2 75	
San Francisco. S. F. Branch Ass'n Christian Chinese.	1 25	
San Francisco. Mrs. Kate Norris and Daughter, 2.50; Mrs. H. W. Lamont, 1	3 50	
Santa Barbara. Mon. Off's, 11.60; Annual Memberships, 22; Miss M. Britt, 5; Mrs. C. R. Weldon, 5; Mrs. E. Bronsill, 1	44 60	
Santa Cruz. Mon. Off's, 13.10; Annual Members, 6.50; Anniversary Col. 12; Soo Hoo Dong, 3	34 60	
Saratoga. Mon. Off's 4.75; Annual Memberships, 6	10 75	
Stockton. Mon. Off's	12 25	
Ventura. Mon. Off's, 3.50: Soo Hoo Tong, 3; Miss A. Bradley, 2	8 50	
Vernondale. Mon. Off's	1 00	
		486 90
FROM INDIVIDUALS: Miss Cordelia Felt, 25; James M. Havan, 25; Geo. T. Hawley, 25; L. S. Sherman, 25; J. J. Vasconcellos, 5; Mrs. George Mooar, 2; Mrs. W. W Lovejoy, 2		109 00
FROM EASTERN FRIENDS: Belfast, Me. Miss E. M. Pond		5 00
Portland, Me. Wong Ying, 5; Lee Sing, 5		10 00
Amherst, Mass. Mrs. R. A. Lester		100 00
Ware, Mass. Miss S. R. Sage		20 00
Through Rev. F. B. Perkins		40 00
		$770 90

H. W. HUBBARD, Treasurer,
Bible House, N. Y.